

HOW·NI·KAN

PEOPLE OF THE FIRE



Vol. 15, No. 10

Citizen Band Potawatomi Tribe

October, 1993

Reliving the Trail of Death ...

(Editor's Note: The following article is an oral account of one man's experiences in the Trail of Death Caravan from Indiana to Kansas in late September. The story is reprinted here exactly as it was told to Mary Farrell after his return.)

My name is William O. Wamego, Sr. better known as Willie or Bill. I have a story to tell you that happened just recently,

in fact the 25th of September.

First of all, they have a rendezvous up in Indiana, the northern part of Indiana and they first started having it in the middle 70's and it was to honor the people that were removed from their land, the Potawatomis, in 1838, and they started this rendezvous and they've been having it every year, the third week in September, so I went up

there for it knowing that they were going to have their caravan of cars to retrace the trail that they took these Potawatomi Indians on when they removed them and also to dedicate and place markers along the trail. There were several of us along that blessed each marker as they placed it and also blessed the ones that were already placed.

This caravan started on

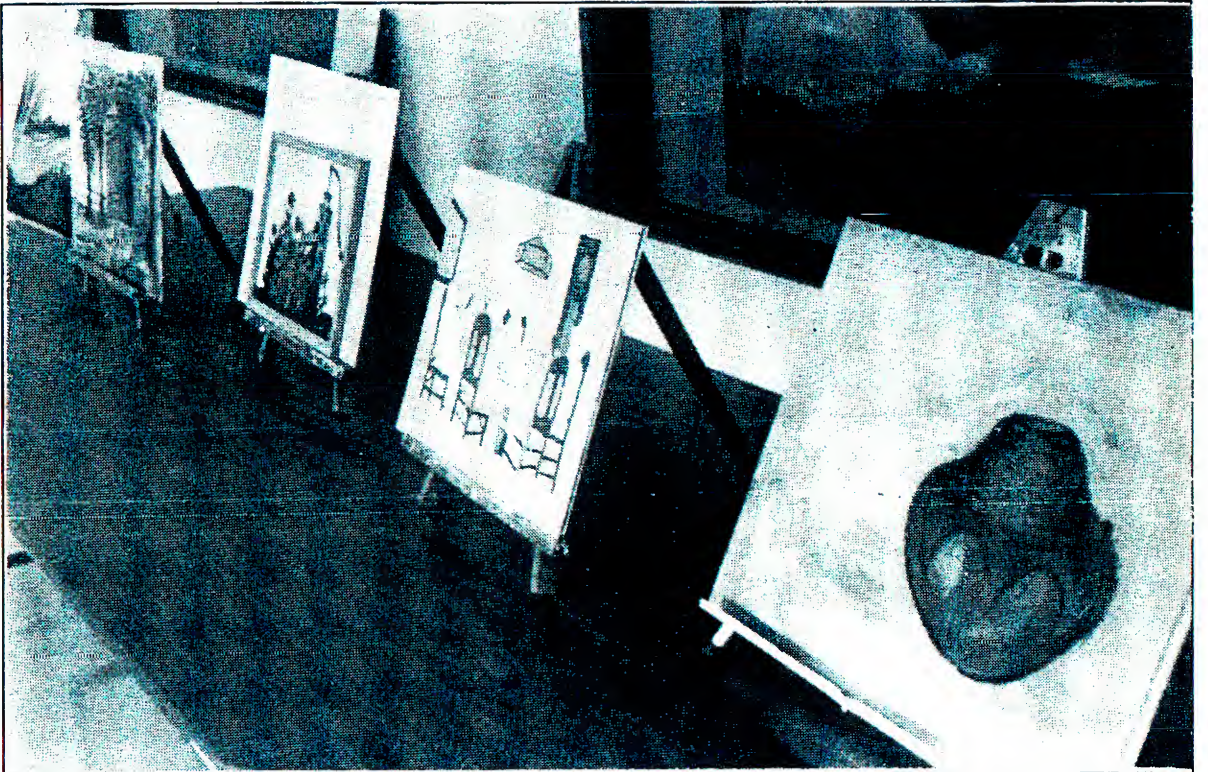
Monday, the 20th and I don't remember exactly how many stops we made dedicating these monuments and the different towns and places. Boy Scouts mostly got the monuments and had some of them already set and some of them just the ground where they was suppose to be, the

Please turn to page 9

Room For More



Potawatomi elders, many of whom are pictured above, are now enjoying a new room added on to their meal site at tribal Health Services on Hardesty Road. An area in the rear of the building formerly used as a patio was closed in and finished off to use as an arts and crafts area — and has already been put to good use, as can be seen in the photo at right. Weekly classes are held in oil painting, cameo painting, ceramics and leather braiding, according to Title I Coordinator Lynda Poe. The new space just adds to a wealth of activities available for the elders. A band plays every second Friday from 7-9 p.m., with admission fees going toward trips for the elders, and bingo games are held twice a week, on Mondays and Thursdays, after lunch. This month, a big Halloween party is planned for Oct. 29. On a more serious note, Poe is pleased that the tribe now has a certified outreach worker who helps the elders with insurance and other problem areas.



TRIBAL TRACTS

Kahdot recalls early days of professional baseball

(The following story is reprinted from The Tulsa World, Sept. 22, 1993. It is about tribal member Isaac Kahdot, believed to be the last full-blood Potawatomi alive. He was featured in a HowNiKan article in March 1992.)

Sept. 5, 1922 was a beautiful day for baseball at Sportsman's Park in St. Louis. The Cleveland Indians were in town to play the St. Louis Browns, who were in the middle of an exciting race for the American League pennant.

The Browns were in pursuit of the New York Yankees for the league lead and had taken the first two games of their series with the Indians, just two years removed from a World Series title themselves.

But that September also served as the start of a brief, shining month for 21-year-old infielder Isaac Kahdot. A shortstop/third baseman from Indian Territory, Kahdot and two of his minor league teammates from Coffeyville, Kan., received the chance of a lifetime when they were signed at the end of their minor league season by the Cleveland Indians.

On Sept. 4 Kahdot, and Wayne Middleton, a pitcher, and Pat McNulty, a utility player, headed for St. Louis to join their new teammates and begin a journey every youngster who ever gloved a baseball dream.

There is little historical significance of that Sept. 5 action in 1922, when Kahdot appeared in his first major league game, and that 10-9

outcome in favor of the Browns has long since been forgotten by everyone...except Kahdot.

But Kahdot still can remember his baseball days some 60 years ago and his love for the game that employed him for nearly 20 years. He is, at 91 years of age, the oldest living Cleveland Indian, the sole remaining player from that 1922 season. A Potawatomi Indian himself, "Chief" Kahdot's only mark on the major leagues may have been but a line in four box scores. But his journey, from a small community before statehood through the major and minor leagues, touched a part of the game, and America, that has long been forgotten except in history books.

Osaac Leonard Kahdot was born Oct. 22 1901 at Georgetown, a community just a few miles south of Oklahoma Territory into Indian Territory. Located just north of Violet Springs, which after statehood became known as Konawa. Georgetown was a mostly Native American settlement where Pete Kahdot raised his five children - four boys and a girl. Ike was the oldest.

At the age of six he was enrolled for school at Sacred Heart, a nearby community and the home of a Catholic mission. But Kahdot kept running away from school, so his father enrolled him at the Haskell Institute, a government supported school for Indian children at Lawrence, Kansas., the same school Jim Thorpe attended.

And while he was growing up,

he was always around baseball.

"My dad gave me a bat, and a ball and a glove when I was growing up," Kahdot said. "And I always had that with me. We had an Injun team when I was a young kid, and my dad wanted me to play ball on it."

He also played for his team at Haskell Institute, and they played schools from the surrounding area, including teams at Arkansas City (Kansas) and Bartlesville. Kahdot's skills were so accelerated by the time he finished high school that the Bartlesville Empires, a semi-pro team formed by Empire Oil and Gas Co., asked him to join their club.

"I told them I had to go back to school," said Kahdot. "But I loved baseball and told them, 'I'll come back and play for you if I can get permission to leave school.'"

Kahdot received permission, and he spent 1919 to 1920 in Bartlesville. Though he officially was a company employee, Kahdot was paid to play baseball.

The Empires were local rivals with another semi-pro squad, the Phillips Oilers of Phillips Petroleum Co., and the two programs often were caught in bidding wars for the same player, or trying to lure the other's players away.

"We played about three games a week," Kahdot said. "They just paid me a salary. Oh, about \$150 a month. And, well, I didn't work. I'd go down to the ballpark and stayed down there all day."

It was 1920 when the manager of Joplin's minor league team, Jimmy Hamilton, spotted Kahdot playing for the Empires at Bartlesville's New City Park. He was so impressed by the 5-foot-6 infielder that he invited Kahdot to spring training. And it was in the spring of 1921 when Kahdot was farmed to Pittsburg (Kansas) for the 1921 season.

He batted .322 that year, but was released after the season and signed by Coffeyville, and in 1922 led the Southwestern League in runs (111).

But during the last week of Coffeyville's season, Kahdot, Middleton and McNulty were called aside by their manager and notified that they had been picked up by Cleveland. The box-score from their last Southwestern League game played at Forest Park was still being figured when the trio hopped aboard a night train bound for St. Louis.

Cleveland had an outstanding lineup that season, including three future Hall of Famers in shortstop Joe Sewell, pitcher Stan Coveleski and Tris Speaker, who served as the player/manager. The club also included Luke Sewell, Joe's brother, at catcher, catcher Steve O'Neill, who later managed the Indians, and Bill Wambsgans, a second baseman who turned the unassisted triple play in the 1920 World Series.

Yet the Indians were 13 games out of first place at the beginning of September, which gave the club a premium opportunity to try out some new talent.

And Kahdot was broken in right away. He appeared in the sixth inning, pinch-running for the player/manager. However, there were two outs when Kahdot entered the game and the next batter flied out. That was it for Kahdot's first experience and the Browns ended up winning, 10-9.

The next day, Kahdot stepped up to make his first major league plate appearance. He came in at third base for starter Larry Gardner and came to bat against the Browns' Dixie Davis. He went 0-for-1 while the Browns won 11-3, completing a 4-game sweep.

A week later against Washington, Kahdot entered in the eighth inning to again pinch-run for Speaker. The game ended in a 4-1 Senators victory.

Cleveland played the rest of its schedule - Philadelphia, Boston, New York and Detroit - at League Park, where he met the likes of Babe Ruth and Ty Cobb.

On Sept. 21 Kahdot played in his final major league game against the Boston Red Sox. Speaker, upset at his club's performance, substituted early and used 21 players. Kahdot stepped to the plate to face Jack Quinn, a big-time star who won 247 games in his career. Kahdot went 0-for-1 with one putout and on assist.

The Yankees won the pennant again, one game ahead of the Browns.

The Indians were fourth, 16 games back, and finished 78-76.

In the Indians clubhouse before everyone began scattering for home,

Speaker got the players' attention in the locker room and passed around baseballs for everyone to sign. Each player got to take one home.

"It was a Reach baseball, brand new baseballs," Kahdot said. He had them all lined up there for us. We got to take one with us."

That is the only souvenir Kahdot took with him. And when he finally left for Kansas, he would never return to Cleveland.

The Trio that boarded that train bound for St. Louis that September had short major league careers. September of 1922 was Middleton's only month in the majors, finishing 0-1 with 71 1/3 innings pitched. McNulty played parts of five seasons, staying with Cleveland from 1924-27 with a career .290 average.

Kahdot's only big-league chance, too, occurred that September. He appeared in only four games - all losses - and batted only twice with no hits, no RBI, no stolen bases and one strikeout.

In 1923 he returned to Coffeyville and helped the Refiners win the Southwestern League, then spent the next three years in the Western League. He played for the Oklahoma City Indians from 1924 - 26 and in '24 was a roommate of Carl Hubbell, just three years before Hubbell's rise to the New York Giants and a Hall of Fame career.

Kahdot journeyed to Dallas

and San Antonio, playing in the Texas League where day games should've been outlawed. One time the temperature "was 118 degrees," Kahdot said of a game in Wichita Falls. "On real hot days we'd dig a hole in the dugout and poured water in there and soak our shoes. The cleats, in those days, we had iron ones. And it burned the bottom of our feet."

Kahdot played in Salisbury, N.C., in 1928 for the Salisbury-Spencer Colonials. In 1930 he played for the Henderson (N.C.) Gamecocks, and joined the Independence (Mo.) Producers in '31, which became the Hutchinson Wheatshockers midway through the '32 season.

In 1933, Kahdot returned to where his career started and joined the Bartlesville Broncos. He retired in 1935.

KAHDOT NEVER made it back to the majors. A decision that was his own choice.

After the 1922 season ended, Cleveland asked Kahdot to move to Grand Rapids, Mich., a team in which the Indians commonly sent promising players. By that time, Kahdot had set his roots in Kansas. He had a wife, and a possible major league career didn't seem worth the move.

He returned to Kansas and played baseball for 13 more years. He worked in oil fields in Ardmore and Seminole before moving to Oklahoma City in 1944 where he has resided ever since.

When World War II began, Kahdot was exempted because of his oil field experience; he spent long hours and days as a derrick man, driller and rope choker for Uncle Sam.

Kahdot has never regretted his decision to pass on the Indians' offer, despite the possibilities of further fame in baseball annals.

"It was too far away. Besides they wanted me here," said Kahdot.

Kahdot will be 92 next month. He has trouble remembering aspects of his careers, dates often get confused, faces and names blur in recollection. But he still has the baseball signed by his teammates 71 years ago. The Reach baseball, which is inscribed "American League Ball," is covered by dozens of signatures.

The ball has been handled too many times, shown to curious relatives, when friends would stop by, to neighborhood kids who couldn't handle it without tossing it in the air a few times, and most of the of the signature are too faded to read.

But still, the signature of Tris Speaker stands bolder than the rest, clearly legible. So are the names Middleton, Luke Sewell and Wm. Wambsgans.

Kahdot's name no longer is visible on the ball. He still receives autograph requests two or three times a month. He knows that fame forever is fleeting. Perhaps that is what he knew 71 years ago when he barked on Grand Rapids, Mich. Still, it is nice to be remembered, even just once in a while.



Tribal program goes to school

Pictured with Shirl Hubert, the Substance Abuse Prevention Counselor with the Citizen Band Potawatomi Tribe, are three Shawnee High School students who are members of Teens Against Drunk Drivers (TADD). The group traveled to Wanette recently to perform skits on problem solving. The program, which is sponsored by the tribe, is part of the Duncan Series Curriculum, a seven week program which discusses life skills in a classroom setting. The teens, Kim Somrongsiri, Tim Morrison and Stephanie Ingram, developed skits on such issues as self-esteem, communication skills, coping, substance abuse, decision making and problem solving. The skits were performed for the fourth and fifth grades and, according to Hubert, Wanette Schools were very supportive of the program. Plans are to also offer the series to Pleasant Grove School and Asher Schools later in the year.

**Input wanted
on new state park
to honor Prophet**

By Susan Campbell

Washington Regional Representative
On Sept. 30, at the invitation of Nick
ark, Executive Director, and with the
approval of Rocky Barrett, I sat in on the
morning session the the monthly board
meeting of Minnetrista Center for Great
Lakes Native American Studies in Muncie,
Indiana. In attendance were representa-
tives of the Miami, Pokagon Band Pota-
tomoni, Absentee Shawnee, Lac De
Ambeau Chippewa and Oneida Tribes.

After the welcoming speeches by Chief Raymond White (Miami) and Nick Clark, introductions were made and a short report on the People of the Turtle and theounds Exhibits were made.

The meeting was then turned over to Gerald Pagac, who represented the Parks Department and presented the schematic and plans for a new Indiana State Park honoring the Prophet and His Followers, among whom were certain members of the Potawatomi Nation.

In 1811 the Prophet, Elkswatawa, brother of Tecumseh, led a major uprising between the Europeans and the Native Americans. It was not only a military uprising. In a series of visions, the Prophet came to believe that certain incantations on the part of the Native Americans could cause them to be impervious to bullets; indeed, the bullets would crumble to dust and the enemy would be defeated. Fourteen tribes, followers of the Prophet, gathered in a loosely-strung group of villages along the Wabash River. It was at this site that a major battle for Native American sovereignty took place — the Battle of Tippecanoe (the Tippecanoe River ran adjacent to the site). It was later proven an illegal battle; Harrison lacked permission to cross the river and engage in warfare. It was a deadly battle.

It is on, or as near as can be determined geographically, this site that the proposed Prophetstown State Park is to be built. The emphasis for a state park, according to Mr. Magac, is three-fold — recreation, preservation, and education. This is his ultimate goal for Prophetstown.

The proposal is in the very beginning pages. Because I'm a member of the Citizen Band Potawatomi, Nick wanted me to attend this discussion (we're also old friends); further information will be arriving at my office and, hopefully, in Shawnee as well.

Input from Native American Tribes is much wanted so that all will be handled in proper, sacred way, a way not insulting to our People, I should be receiving Mr. Magac's address so if you're interested in sharing your ideas, or in hearing more, call me and I'll pass it on!

Although I had to leave at that point, I was handed a copy of the master plan for Haskell Indian Nations University! Wish I could have stayed around for that discussion!

The HowNiKan welcomes contributions from its readers, especially letters to the editor and news of achievements of tribal members. Please mail your submission to Mary Farrell at tribal headquarters.

Deadline is the 10th of the month.



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DENVER

What a wonderful time we had at our Regional Council Meeting on the 26th of September. We had a larger turnout than last year, and it was so good to see that so many of you took the time to attend.

I have so many people to thank that it is hard to know where to begin, but hopefully I won't leave anyone out. First of all I want to thank all of the local weathermen for being so wrong with their dire predictions of snow and wind. We could not have asked for a more perfect day. All of the good wishes of our members just blew the clouds away and we had a bright sunny day without a hint of bad weather.

I want to thank everyone on the business committee. Chairman Barrett for his support and kind words during our meeting. He gave us even more information about some of our customs and traditions and it was truly enjoyable. Linda and Hilton, it was so nice of you to handle the horseshoe tournament for us. I think that our members really enjoyed it and in view of the excellent participation. I am sure that we will make it an annual event. Incidentally, the tournament was won by one of our locals, Keith Hernandez even in the face of some pretty stiff competition, including Chairman Barrett who I believe came in third. Bob your moral support and help was truly appreciated. Esther, your item selection was really appreciated and I am sure that all were impressed with the variety of merchandise that you brought from the Tribal Store.

It is very important to me to thank our hosts at Chief Hosa Lodge for taking such good care of us. Our meeting room was set up perfectly, and it is hard to believe that a half hour later it was set up as a dining room and ready for the wonderful meal. They really outdid themselves this year and the ribs were so delicious, as was the chicken and all of the trimmings. I am so grateful to have such a facility available to us and they really make us feel welcome. While I didn't get a chance to go on one of the hayrides, I know that those that did had a great time and it was fun to watch them head off on the hay wagon for a fun filled ride.

Thanks to Penny Bishop for arranging the wonderful entertainment. I know that everyone thoroughly enjoyed watching the singers and dancers, and they were so kind to explain the different dances and customs surrounding them for those who were not that familiar with the Pow Wow circuit.

I also want to thank the ladies who brought their wonderful homemade desserts. As always, they were delicious and a big hit.

I feel like I am still basking in the success of the wonderful day, and I cannot thank you enough for your participation. It is so much fun to get together like this and be able to meet and greet all of you. Next year's meeting should be even bigger and better and will be a little earlier in September so that we don't continue to push our luck with the weather.

For those of you that were unable to attend, I am truly sorry that you missed such a wonderful day. Hopefully you will be able to attend next year, and if you have never attended, it is a fun filled day of activity, good food, and the comradeship of our fellow brothers and sisters. Please come next year and see for yourself.

Norma Whitley

SEATTLE

Bourzho from St. Louis, Mo.!

As promised this month's column is being written on the road.

My thanks to Rocky Baptiste for the fun we had at the Oregon Regional. Well Done!

I'd like to welcome Alaska and Hawaii to the Washington State Regional Office. If you haven't heard from me by mail, you soon will. I'm pleased to have the opportunity to work with you. We have a home on Kauai - and family in Fairbanks.

I recently had a chance to visit the health services of the Tulalip Reservation and came away with lots of information and a package of forms. If you live in Snohomish county and need health or dental care, give me a call.

I will be away from my desk from November 18 - 24 (if you're on Kauai, call me at the Lawai Beach Resort between the 20th and 24th).

On Sept. 4, 1838, between 800 and 900 Potawatomi were forcibly removed from Chief Menominee's village in Indiana and marched, bayonets at their backs, to Kansas. Ultimately they arrived at the Sugar Creek Mission, over 600 miles away. We know that at least 39 died, though the count is probably higher. Three chiefs were transported in a jail wagon.

On Sept. 20, 1993 my husband and I joined a small caravan in Indiana and set out to re-trace the "Trail of Death", as it has come to be called. Bill and Shirley Willard (Shirley is the president of the Fulton County Historical Society) led the caravan. We started in pouring rain in Chief Menominee's village and, encouraged by well-wishers, were on our way.

Flooding kept us from visiting all the markers on the route; sometimes our detours took us hours to go a short distance. We were met everywhere with kindness, encouragement, hot food and even press coverage (did you see us on T. V.?)

Late one night a local woman knocked on the Willard's trailer asking for an elder so she and her husband could celebrate their 25th anniversary by renewing their vows. One of our caravan managed to "tie the knot quite nicely!"

On our last night together, lost on the backroads of Linn County KS - though several of us knew where we were going - we found an elderly gentleman stranded in his truck in the middle of a washed-out road. Pack Wabaunsee, a Prairie Band member, was on his way to meet us. Cold and wet, he'd been out there for three hours. We warmed him up, took him with us, and his truck was delivered a short time later. His cousin Bill Wamego was with our caravan and they'd not seen each other since 1929. What a reunion...

We have placed and dedicated 20 markers now. The hope is to have one at each camp - 15 to 20 miles apart. The Pokagons sent with me at the beginning a pouch of prayer offerings. These were left at each stop.

As we drove we read aloud over our CB radios passages of Father Petit's letters (he was our spiritual advisor in 1838 and sickened as he accompanied our people. He died in St. Louis at 29). We also read from a journal kept by one of the soldiers.

Our thanks to Mary Frank for the beautiful program at Independence, Mo. We enjoyed the dancing and are very proud of our newest marker.

I could continue on for pages - call me! I have so many warm memories. To Sister Virginia and her brother Bob Pearl, Bill Wamego, George Godfrey, Father George Matheu (Prairie Band and North America's oldest Native American priest.) Joe and Clara Slavin, Tom Hamilton, Bill and Shirley: Thank you for letting us share your adventure! See you in 5 years.

P. S. My deepest sympathy to Shirley and Bill on the death of Shirley's mother. As we agreed she not only walked the Trail with us, she took one extra step beyond.

Susan

HOUSTON

Bourzhoo!

I hope you have all been well and you are enjoying the beginnings of a beautiful Autumn.

Fall comes late to the Gulf Coast and South Texas, and it has been unusually late this year. It was only sixty two degrees this morning, so that is promising.

The fawns are growing into healthy young deer, and the raccoons and foxes are actually fat. We have seen the hawk daily for about the last two weeks. He is beautiful. The ten point buck has had an encounter with something strong enough to break the left antler loose, and it dangles now but holds on, anyway. He looks comical, of course, but maintains his dignity as well as possible and continues to protest his small herd.

Because I was, fortunately, born into a family of readers, it has been natural for me to progress with pleasure through the recommended Potawatomi Reading list. Many of these books I had purchased in the Tribal Store. Esther has a good supply of them most of the time. Some I went to the local "Bookstop" for some I got at the Library. Not so "The Mishomis Book", by Edward Benton-Banai. I waited months for it to be available to me, and when it finally came, our Houston Library system had imported it from the Broward County Library in Fort Lauderdale, FL. So I have it for only two weeks now, and will return it reluctantly. It is a good book filled with stories we wish we had been told as children.

We intend to learn these stories, and tell them to our own children and grandchildren until they know them to retell.

There is a source for the Set of 5 "Mishomis Coloring Books", and that is Indian Country Communications, Inc., Rt. 2 Box 2900-A, Hayward, WS 54843. I sent them \$18.50 to purchase these books. I read "The News From Indian Country", the newspaper they publish. Hopefully, they will be able to assist me in purchasing "The Mishomis Book". I will let you know.

John Whipple out in San Angelo is undergoing a series of Bio-Chem. treatments for six weeks. He is doing very well, and appreciates your continued prayers.

I've talked with Buddy Osborne and with T. G. Swarb this past month. Happily, their families were doing well when we talked. Buddy has found a space in the Deer Park Schools where we might meet, or even hold some classes in the future. We need to explore that!

Get your flu vaccines as soon as possible, if you have not already done so. I have the flu, and I don't recommend it.

Keep well, take care of each other, and be thankful to be a Citizen Band Potawatomi. That "accident of birth is a special gift from Grandfather.

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REGIONAL OFFICE REPORTS

DALLAS

It's still warm here in the Northern Texas Region, but we have had some cool days. We have thought about Fall and it's working!

I mentioned in last month's article the Dallas Museum of Art will have the American Indian Frontier exhibit opening November 7 through February 6, 1994. This exhibit consists of 152 masterpieces on the Woodland, Prairie and Plains Indians. There is a nominal charge. Also scheduled for November 4-7 at Artist Square is the 11th annual American Indian Art Festival & Market. On Saturday and Sunday, Artist Square will be transformed into an open-air marketplace at which over 150 American Indian artists from across North America will exhibit and sell handmade art. There will also be tribal performances, demonstrations, special exhibits and various tribal foods. For more information, call 214-891-9640.

I continue to receive calls from our tribal members with interesting questions. Some I can help with, others I refer to Shawnee. But it's always interesting talking with the tribal members and learning about them. One member needed some information about counseling in connection with her college work and I was able to put her in touch with a member of another tribe who I work with. I believe he was able to help her.

We had our meeting Saturday, October 9 with a small, but enthusiastic group. It was a beautiful day at the park, but a little crisp for hand work, so we moved to my house. Dorothy Singleton had gathered the materials and instructions to teach us how to make dreamcatchers. We were willing and eager students and had a nice discussion on the significance of the dream catchers. Now research to find the answers to our questions is indicated and we'll follow-up on that. Dorothy Singleton brought her husband, Doug, who helped my husband watch a football game. Her son, Eric, was official photographer. Sharon John and her sister, Kay Parks from Springfield, Missouri, Dona Barnard, Susan Wesley and son, Michael, made up our group. Dorothy showed Michael how to make a necklace and the rest of us how to make dreamcatchers. We really had a good time of learning and fellowship and I'm sorry more of you could not join in. If there's something you'd like to learn more about, call and we'll try to include it in our next meeting.

We're depending on you to read the paper and this article for information about your region. Mark April 23, 1994 on your calendar now—that will be our Regional Meeting.

Marjorie Hobdy
800-742-3075
214-790-3075

KANSAS CITY

Bourzho from Kansas City!

If you happen to get this issue before November 6, don't forget about the dinner-dance powwow on November 6 at 5:00 p.m. held at the Fantasyland Country Ballroom, 370 N. Broadway, Gladstone, Missouri. Please don't forget to bring a covered dish. Also on November 6, look for us in the American Royal parade on the "Inter-tribal Indian Society of Greater Kansas City" float. Other nations will be represented along with the Potawatomi Tribe.

On September 25, I joined the Trail of Death caravan in Lexington, Missouri. We dedicated the marker in Independence, Missouri. The event was well attended, we even got coverage on one of the local news channels as one of their lead stories. Everyone I have talked to said the ceremony was very special and the rest of the country needs to know what happened. A copy of the Trail of Death diary is on display inside of the old log cabin that sits by the monument. The location is at Noland and Truman Roads in Independence, Missouri. A master stone mason carved the monument and it features the Potawatomi seal carved into the stone. Please take the time to go see this monument. It is very impressive and very touching.

For some reason the Midwest regional office address and phone numbers have been omitted from the list of the regional directory. But I am still here and at your service. My address is 468 J.R. Avenue, Belton, Missouri 64012. 1-800-325-6639 or locally at (816) 322-5339. Keep in touch.

Megwetch, Maryann Frank

MERCED

Bourzho from Merced:

As this month closed out, I could hardly believe the change in the weather.

The month has been busy with requests for data on assistance with schooling. A few applications have been sent out that are to be submitted in January 1994 for the next school year. Thanks to Ed in Shawnee for guidance and assistance. We have many who need help in these areas.

The applications for registration have slowed down quite a bit. I just had a batch of forms made, if you need any more give me a call.

We are busy planning the next Regional Meeting and hope to make it bigger and better than last year. I hope each and every person plans on attending. Again, we will have both indoor and outdoor areas with seats for any who want to be here. Drumming, dancing, and a chance to find new family as well as share with old family is yours for the day...

Invitations with directions and activities will be sent out the first of January. Call if you have specific need.

Remember, economics makes the world turn; however, let the Spirit guide our relationships with one another. Let's all plan to attend one more function on our heritage next year that we did this year and closer to that Spirit.

Megwetch, Gary Bibb

PASADENA

Bourzho from Pasadena

Dagwa'ging is a wonderful season. The air gets crisper and the nights longer. The trees transform into an impressionistic canvas of color. The pumpkins swell and turn a burnished orange as the vines shrivel and return to the soil. The brown corn stalks rustle, singing their ancient song as the evermore insistent breeze runs its fingers through their parched leaves.

As I walk in the hills, I see the animals busily making their preparations for the onset of be'boong, hiding food in every conceivable hollow. I hear a faint call overhead, and through the sky - winter always behind them, an endless summer ahead. Their wisdom reassures me.

The firewood is cut and stacked, and again there will be ruby coals glowing in our fireplace, bidding me a good night's sleep as I make my way up the stairs. I am thankful to the Great Mystery that the joy and expectation I felt as a child is still strong within me. A-ho.

Announcements

In the San Diego area, the museum of Man is a treasure trove of exhibits this year. As well as their permanent exhibits are the following: Open now through May 1st, "ARTISTS MEET ACROSS THE AGES," based on Elaine A. Moore's work on the cave murals from the Sierra de San Francisco, Baja de California Sur. The murals were left by the ancestors of the Cochimi. Another, opening December 18th, "WITH HOLES IN THEIR HEADS: ANCIENT PERUVIAN SKULL SURGERY." This fascinating exhibit reveals the ancient practice of trephination, or opening of skulls for therapeutic or ritual purposes. The ancient Peruvians were masters, and they didn't even have Blue Cross... Open now through December 31st, "RAINGODS, OWLS, AND ANIMALITOS." These beautiful collector's items are ceramic figures once thought to have been used in ancient ceremonies, but now known to have been made for sale to tourists with the advent of the railroads in the 1880s. For information on M of M exhibits, call (619) 239-2001, and remember, Native Americans get in free!

At the Southwest Museum in Los Angeles, there's an excellent exhibit on the Navajo Code Talkers who are celebrating their 50th anniversary. These Marine Corps Navajo warriors stymied the Japanese in WWII by using their native language to create an unbreakable secret code. Many believe that the success of the Pacific campaign hinged on this advantage. Story goes that one captured Japanese intelligence officer, certain that he was about to be summarily executed, begged for only one thing before he went to join his ancestors: to be told the secret of the code! The sadly typical post script to this story is that the U.S. government never saw fit to elevate any of the Navajo above the rank of Sergeant...

November 26-27 the Inland Area Native American Association is giving a Thanksgiving weekend celebration called WOPILA TANKA WACIPI, (Giving Thanks in a Big Way). The location is Mill and Arrowhead Streets in San Bernardino. Russell Means will be the Guest Master of Ceremonies.

How many of you know that there's an American Indian Bowling Association? The 25th Annual tournament is Thanksgiving weekend at Pioneer Bowl on Pioneer Boulevard in Norwalk. (They've begun their 1993-94 Winter Season already, but if you bowl, you might want to get on their list.) Call Betty Tsonetokkey at (818) 968-7691 for info.

A Few Reminders:

I have current Southern California listing for the following needs:

- Temporary housing (max 90 days)
- Individual, family, and group mental health counseling
- Rehab services to the physically or mentally handicapped
- Free reading tutors (Los Angeles and Orange Counties)

The Southern California Indian Center offers a number of education services including tutorial, cultural and traditional arts, enrichment trips, advocacy, resource library, career and higher education guidance and resources, and parent leadership development workshops. All services are provided free to Native American students and their families.

Martial arts instruction is still available to Native American people 18 years or older at no charge! The classes are held at Cal State LA and run from 6-8pm every Thursday night.

Call your Southern California Regional Office for specifics on all the above. Also, please let me know if you attend any of the events or if you use any of the services mentioned here. I want to know your opinions and will pass them along in this column.

And remember, when attending any Native American event, wear Potawatomi ball cap, tee-shirt, jacket, or button. And get out there into the circle and DANCE! Let's let everyone know how proud we are to be Potawatomi!

Megwetch, Jeremy Bertrand Finch

REGIONAL COUNCIL MEETING SCHEDULE

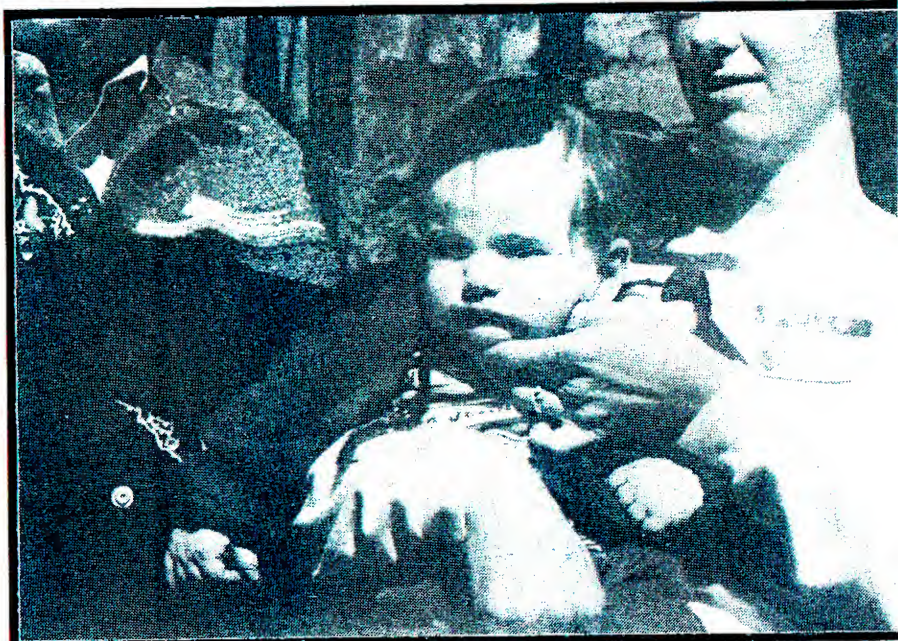
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|-----------------------|-------------------|
| Arizona | January 22, 1994 |
| S. California | February 19, 1994 |
| N. California | March 5, 1994 |
| Washington | March 19, 1994 |
| Texas (Houston) | April 16, 1994 |
| Texas (Dallas) | April 23, 1994 |
| Kansas City | May 14, 1994 |

Sept. 26,
1993

COLORADO REGION



Yvonda Willmetts, wife of tribal member Alvin Wayne Willmetts, is the registrar for the day.



Youngest tribal member present, 6 month old Joshua Sealey, with mother, from Frankton, Co.



One of the wisest tribal members present - 73 year old Gladys Small.



Traveled longest distance was Kathy Leshner from Glenrock, Wy.



One of the wisest tribal members present - 73 year old Sam McCollum.



Esther's gifts from headquarters are always a popular attraction.

L COUNCIL MEETING

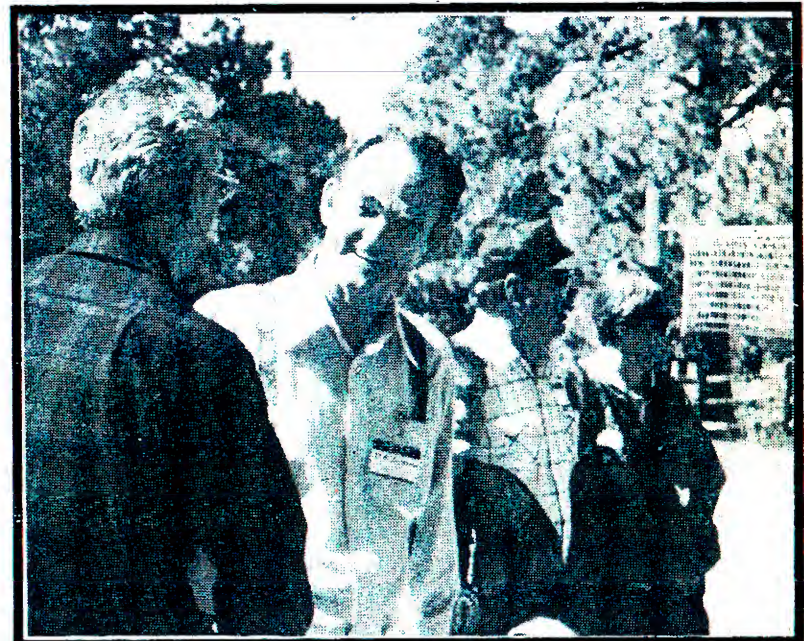
Chief Hosa Lodge



Wearing shawls are the grandchildren of Nell Cottrell, Cassidy and Erin.



Chairman John Barrett, with Denver Regional Coordinator, Norma Whitley.



Guests gather for afternoon session.



Pictured are four generations: Gladys Small with daughter, Colene Hollowell holding Marissa Navarre Christenson, Shawn and Summer Christenson, parents of Marissa.



Keith Hernandez (left) is congratulated by Richard Burns for placing first in the horseshoe tournament. Richard placed second.

Marchers met with high waters, warm receptions

"We knew we would encounter flood waters but we had no idea we would have the opportunity to save a 77-year-old Indian from a truck stranded in a flooded road.

"We expected the journey to be a spiritual blessing but we did not even imagine that it would include the death of a loved one and her first miracle when she got to Heaven," said Shirley Willard of Rochester, Indiana.

As president of the Fulton County (Indiana) Historical Society, Shirley organized and, with her husband Bill, led the Trail of Death Commemorative Caravan from Indiana to Kansas Sept. 20-26. Dr. George Godfrey, a Citizen Band Potawatomi, led the caravan across Illinois.

Godfrey and Shirley Willard are partners in an effort to place permanent historical markers at all campsites on the Trail of Death forced removal of the Potawatomi Indians in 1838 and to get it declared a Regional Historic Trail by the four states it crosses.

This is being done at no cost to taxpayers. Markers have been paid for by historical societies, Boy Scouts, and interested persons.

According to the 1838 diary written by Jesse C. Douglas, Logansport, Indiana, there were 48 campsites on the Trail of Death: 10 in Indiana, 19 in Illinois, 16 in Missouri, and 3 in Kansas.

Eighteen of the campsites are now marked by a wooden sign or boulder or metal plaque.

Twelve people traveled the entire distance of more than 620 miles from Menominee's monument south of Plymouth, Indiana, to Osawatimie, Kansas. They dedicated eight new historical markers at the campsites of the Potawatomi Indians during their forced emigration in 1838.

Members of the caravan were Bill and Shirley Willard, Rochester, Ind.; Dr. George Godfrey, Villa Grove, Ill.; Bill Wamego, Tulsa, OK; Father Georges Mathieu, Augusta, Wis.; Eric and Susan Campbell, Seattle, Wash.; Tom Hamilton, Leesburg, Ind.; Bob Pearl, Parma Heights, Ohio; Sister Virginia Pearl, Pawnee Rock, Kansas; Joe and Clara Slavin, Burdett, Kansas.

All were Potawatomi Indians except for four: the Willards, and Eric Campbell and Clara Slavin, who were both married to Potawatomi. Susan Campbell is a Regional Representative of the Citizen Band Potawatomi headquartered in Shawnee.

While in Indiana they were known as the Mission Band because priests from Notre Dame had converted and baptized them. In 1861 they signed a new treaty making them U.S. citizens and became known as the Citizen Band Potawatomi.

Wamego, Hamilton, the Pearls and Joe Slavin are descendants of Indians who were on the Trail of Death.

Father George Mathieu performed Mass each day on the caravan. He represented Father Benjamin Petit who accompanied the the 1838 Trail of Death, conducted Mass, and blessed the many graves of the 39 Potawatomi who died on the trip west. Petit died in St. Louis on the way back home, and his body was returned to Indiana in 1850 for burial under Notre Dame.

All attended the Trail of Courage Living History Festival at Rochester, Ind., the weekend before the trip. This annual festival was begun in 1976 to honor the Potawatomi and recreate frontier history.

Zita and Bernard Wright, Decatur, Ill., attended the Trail of Courage and went with the caravan as far as Jacksonville, Ill.

Several others went with the group across Indiana the first day, including John Harris, Field Services Director of Indiana Historical Society. IHS Executive Director Peter Harstad sent him to help with plans to get the Trail of Death made a Regional Historic Trail.

The eight new Trail of Death historical markers they dedicated:

1. Cicott's Park at Independence, Ind., marker by John Henry and Warren County Park Board;
2. Catlin Historical Museum, Catlin, Ill., marked by Paul Quick and Society of Indian Lore;
3. Sadorus, Ill., marker by Boy Scout John Housman;
4. Sangamon Crossing near Monticello, Ill., marker by Boy Scout Ryan Berg, grandson of Bob and Katie Cessna, Rochester, Ind.;
5. Jacksonville town square, marker by Morgan County Historical Society;
6. Exeter, Ill., town park, marker by Mayor Roger Lovelace and Exeter Town Board;
7. Keytesville, Mo., in Sterling Price Park, boulder donated by Harvey and Juanita Grotjan, plaque donated by Kalene and Rick Summerville, Berry Funeral Parlor;
8. Independence, Mo., Pioneer Springs Park, marker by Boy Scout Matt Moreno with assistance by Maryann Frank, Regional Representative of Citizen Band Potawatomi.

Two of the markers were postponed, one in Carroll County, Indiana, and one at St. Coniface Church in Quincy, Ill.

They made contacts for several more markers to be erected probably next year: Decatur, Long Point, Springfield, Island Grove, Naples, Mill Creek near Quincy, and McKee's Creek in Pike County, all in Ill.; Moberly and Lexington, Mo.; and Paola, Kansas.

They also stopped at Trail of Death markers that had been erected in previous year.

In Indiana: Chief Menominee monument, south of Plymouth; Chippewaning at Tippecanoe River and Old 31 north of Rochester; Mud Creek on S.R. 25 south of Rochester; Memorial Hospital, Logansport; Pleasant Run in rural Carroll County near Delphi; Lafayette.

In Illinois: Ellsworth Park, Danville; Davis Point near Homer; Dunlap Woods Park in Sidney; on main street in Monticello.

In Missouri: by Monroe County Courthouse in Paris.

In Kansas: Sugar Creek Mission and St. Philippine Duchesne shrine in rural Linn County near Centerville.

The caravan began with a ceremony at Chief Menominee's monument at Twin Lakes, hosted by the Antiquarian and Historical Society of Culver, Indiana. Michelle

"The many kindnesses of the people who greeted us in each town and county really touched us," said Willard. "We want to thank all who helped or greeted the caravan, and we will never forget their many gifts and expressions of concern that America should do better by the Indians today."

Schricker, Plymouth, played a tape her husband George made of Menominee's speech in which he refused to sign the treaty and sell his land. She also played a song about Menominee which George had written, and she taught the group to do the chorus in sign language.

"The many kindnesses of the people who greeted us in each town and county really touched us," said Willard. "We want to thank all who helped or greeted the caravan, and we will never forget their many gifts and expressions of concern that America should do better by the Indians today."

There were many gifts of food, bags of apples from Culver, Ind.; cookies from Danville and Jacksonville, Ill.; cider from Osawatimie, Kan.

And meals! The caravan was treated by many groups to wonderful meals as they crossed the four states. John Henry and his group treated them to supper and then breakfast at independence, Ind. Catlin, Ill., served them lunch in the carriage house of their museum.

Jacksonville, Ill., was outstanding! It is recorded in the 1838 Trail of Death diary that Jacksonville residents gave the Indians food and gifts of tobacco and the town band serenaded them. Not to be outdone, Vern Fernandes, president of the Morgan County Historical Society, the man "who never met a P.A. system he needed," arranged for the high school band to play for the caravan. Because it was raining, they met in the Council Chambers, and the caravan members were the guests of honor seated in the council seats on the circular dais. An honor troop of Girl Scouts gave them tobacco and sweet grass in little red pouches, cookies, pins, pictures of historic Jacksonville buildings, booklets of local history, and a sack lunch.

Exeter had a hog roast and potluck supper and even though it rained buckets and thundered all the time they ate in the pavilion, it was a memorable feast.

It rained nearly every day on the caravan and they had to dedicate several historical markers while standing under umbrellas. Exeter had the most rain it had had since the 1880s: five inches in 2 hours. Mayor Roger Lovelace brought this tractor to pull the caravan's vehicles out of the grassy park at 5:30 a.m.

It rained so much the rivers were rising again.

The caravan crossed the mighty Mississippi River on the Hannibal bridge which had just been opened the day before. Highway crews had piled gravel four feet high to make a single lane access road to the bridge.

They stood under umbrellas to dedicate markers at Paris and again at Keytesville, Mo. Keytesville treated the caravan to a potluck supper and the caravan treated their hosts to a program of Indian dances, jokes and songs by Bill Wamego, and commemorative badges.

It continued to rain and rain as the caravan crossed Missouri, so they had to detour and cross the Missouri River on I-70. Shirley called Brunswick to tell the James Pecan Farm that they could not get there and would see them again in five years when they do the Trail of Death Commemorative Caravan again. The caravan had visited the farm in 1988 and were told the emigrating Potawatomi had eaten pecans there in 1838.

When they got to the end of the Trail of Death at Osawatimie, Kan., the caravan was treated to a banquet hosted by the Osawatimie Historical society. Upon arrival Shirley was hustled immediately to the telephone and learned of her mother's death. The group prayed for her, and the Willards decided to stay through the Mass and ceremonies the following day on Sunday. After all these days on the trail, sharing memories and history, reading from the diary and Father Petit's letters on their CB radios, the caravan members had gotten to all feel like family.

That night came the miracle and the rescue of an old Potawatomi man from a flooded river. The caravan was driving to the St. Philippine Duchesne Shrine at the former Sugar Creek Mission where the Potawatomi had lived for 10 years after the Trail of Death. This is where the caravan was to camp for their final night together. They started out about 9 p.m. following gravel roads in the darkness.

Bill Willard, leading the caravan, turned at a sign that said "Shrine 5 miles." But this gravel road was flooded. After driving through two large areas of water across the road, they came to deep water. A pickup truck was stranded in the water, and a man was standing in the truck bed waving a flashlight. His feet were in water but he was afraid to leave the truck for fear he would be swept away. He was Plaxico Wabaunsee, a 77-year-old Potawatomi Indian from the reservation at Mayetta, Kansas. He had read about the caravan in the Topeka newspaper and came down to meet with them and attend Mass.

The caravan rescued Wabaunsee and wrapped him in blankets. They turned all the vehicles around but the Willards', a 26-foot camper which had to be backed out. It was very difficult backing nearly a mile across water and the muddy gravel road.

Wabaunsee is a cousin to Bill Wamego, and they had not seen each other since 1939 when they were kids.

Shirley said to Wabaunsee, "We wouldn't have been there if we hadn't taken the wrong road."

Wabaunsee said, "No, you took the right road. I was praying and praying that someone would come."

The next morning after mass, some of the Potawatomi said that the rescue of Wabaunsee was her mother's first miracle when she got to Heaven.

"The Indians are a very spiritual people, and Indiana would be a better place today if they had not been forcibly removed," Willard concluded.

Bill Wamego: Reliving the Trail of Death

Continued from page 1

monument hadn't come in yet. But, anyway, this trip we were on, I don't remember exactly how many were in the caravan, about eight or ten vehicles, pick-ups, campers, RV's. We tried to camp at the same campsites, these people had used over a 150 years ago.

Well, they started this first caravan in 1988 which was the 150th anniversary of the removal of the Potawatomis and they planned to do it every five years, so this year was the second time to do it and that was the main reason I went up there was so I could be in on this caravan, well they stretched this one in to six days and nights so we made it just fine. We got to Osawatimie, Kansas on the 25th, I think it was, anyway, it was on a Saturday. They gave us a big dinner and we had quite a celebration.

We only had a few miles to reach our destination, I think the place was called Sugar Creek, and the Priest up there had made a park out of this place and they've got a big shrine down there. Well, after we ate and visited, we started to go down to the end of our destination. There was a leader of the group who was pulling a big fifth wheeler, his name was Bill Willard, had his wife Shirley with him. We all thought he knew the way and I guess he thought he knew the way. There was a RV right behind him and then the guy I was riding with was the third vehicle back and we drove and drove and I told my friend, "I think he's lost, he's went twice as far down there," so he said "Well I think you're right Bill." About that time, the leader stopped, there was a farm house just a little ways off the road, so he went and asked that man and the guy said you just go straight down this road about 2 or 3 miles and you'll come to the highway and you take a right turn and that will just wind you right back to the country where you should have turned off. Well, it worked out that way and we got on the highway and went back down there. The leader of the group missed the turn which he didn't know. They were just country roads and eventually after several miles, we run into high water with no signs or anything telling how deep it was. You could see well enough to drive through it, so we went through two places like that and then the third place had some kind of a little curve there and boy he stopped, they had a pick-up in the road up there and it looked like it was about ready to turn over.

The leader got out and walked out to the waters edge and said he could see a man on it, but he couldn't understand him or what he was saying, except his name. In the meantime, I was sitting in this RV with Susan Campbell and



Bill Wamego, Pictured With Chairman John A. Barrett Jr. At A Chicago Regional Council In 1986

her husband and the friend that I rode with and they talked back on the CB and one thing they could make out, this guy's name was Pack Waubaunsee and I said, "Hey that's my cousin," and they all gave me an odd look and kind of questioned me like and immediately I said, "I haven't seen him in 66 years." They really gave me an odd look then and they thought old Bill Wamego was just spreading a big windy and I said, "Well, there's one thing I can prove it by, if his Dad's name was Jim Waubaunsee, then he is my cousin, his Dad and my Mother were first cousins."

The guy I was riding with, in the mean time, him and Susan's husband, Mr. Campbell, rolled up their pants legs and waded out the to him. I run down to the water's edge and was waiting for them to lead him out. When they first started to get him, he didn't want to get in that water, because he didn't know how to swim, and I was hollering, "Pack, Pack Waubaunsee." George Godfrey was the one I rode with and he said, "He can't hear you Bill, the way this waters running." I waited until he got back to the bank and they was leading him out and we was walking back to the RV and my friend, George Godfrey, said, "We're going to have to get him out of these wet clothes and get him in a dry warm place," so Susan and her husband had the heat on in their RV, so that's where we took him, so he took them old wet clothes off and got into some dry clothes and sat down and we started talking.

I said, "As soon as you told me your Dad's name was Jim, I knew your was my cousin, these people kind of scoffed at me when I said



Wamego Showing Off His 15-Foot-Tall Corn Patch

I hadn't seen you in 66 years." After he got these warm clothes on, we started talking and he remembered the last place he had seen me and he said, "Your folks lived in a big old two story house just across the road from the reservation." I said, "Yes, that house is still there, my sister just lives across the creek from it right now and you can see it from her house." He said, "Your Mother and my Mother had the same name," and I said, "Yes, they did, it was Charlotte." He said, "They called her Shalottty and we always wondered about that because we know she spelled her name just like my Mom did, and your Dad's name was Harry." I said, "That's right." He said, "I remember when Mom and Dad use to come down to your house to visit and always had such a big

time and enjoy themselves." I said, "I remember those days and one other thing I remember, you had a younger sister, I was in between you and her, her name was Victoria, is she still living?" He said, "Yes she is." I said, "You had a younger brother, remember, they use to say your Mother wasn't pregnant at that time, she was going through the change of life, but she did have that baby." He said, "Yep, he's still living up there on the reservation." I told him, "I would sure like to see them all." He said, "I know they would like to see you too." We had quite a visit there talking about old times.

The thing I thought about so much was if we hadn't been lost and on the wrong road, we wouldn't have found him and he probably would have died of

exposure because he didn't have anything to eat or drink for about four hours and he was all wet and cold and the water was rising and didn't know how much more his pick-up would stand before it was rolled over, it was already off in the ditch and leaning over to the side, well anyway, we got him out of there and he also told us that the guy that told him to go on that road didn't tell him that it had high water on it, so he didn't know it either, he just drove off into it. When he saw the water, he thought you could still drive through it, because they didn't have any road blocks up or signs or anything telling that there was high water.

We had a time getting out of there too, because we could turn the vehicles around except this big old fifth wheeler. We unhooked the trailers from the others and turned around and pulled out and we used Susan Campbell's vehicle as a guide, driving real slow, so the man with the fifth wheeler could watch it and back up. I don't remember how far it was that he had to back, it must have been 1/4 of a mile before he could find a cross road to turn around, but he made it out of there.

When we got back down to Sugar Creek to the shrine where we were suppose to go and this park, they had a cabin down there and had a big old pot belly stove and had it good and warm and my cousin, Packy carried his wet clothes in and hung them on chairs around that stove and dried them out and we continued our visiting.

The reason I'm down here is that I thought you people might be interested in a true story and it is all current and not just me telling it, but all the people in this caravan witnessed it and know it really happened.

There's one thing I forgot to tell you, this cousin of mine, Packy, grew up in Kansas by the reservation and I grew up in Oklahoma and that's why we no longer ever saw each other. My folks just never went to Kansas to visit after that, my Father would go up there when there was a death in the family or something happened, because he knew how to speak Potawatomi and sing and he was what they call a, "Mourner," because when a person was in bad shape and fixing to die, they had to sing all night long and my Father use to do this and that's how come we never saw each other.

Now the funny thing I forgot to tell you about was my cousin Packy said that after the sun went down and it started getting dark, well, then he started worrying about snakes coming out there and I said, "Well, I would have been worrying about that as soon as I got in there, about high water and snakes coming together."

So long.

REGIONAL OFFICE REPORTS

PORTLAND

Bozho My Oregon Brothers:

It is fall again, with everyone out in the woods, chasing that elusive buck around. I hope all of you have good luck in getting your deer or elk this year. It is dry in the woods and from what I hear, not too many are successful, but isn't it fun to just get out there and camp. The air is clean and clear and the outdoors just seems to have a calm effect on all of us ... It's hard to have to go back to work...

The Confederated Tribes of Grand Ronde met with Governor Barbara Roberts on August 21, and signed a gaming compact. The compact, which is a written agreement with the State of Oregon regarding the Tribe's plan for a gaming facility, signifies an end to the negotiations with the state. The agreement signed by the tribal officials and the Governor still needs to be approved by Interior Secretary Bruce Babbitt.

It is the Tribe's hope that the new gaming facility will be in operation sometime next year, and will employ 600 people. The gaming facility is an effort to move the Tribe's economic revenue away from the timber industry. Money generated from the gaming facility may be used to build a Tribal Human Services Clinic and offices, as well as housing. The gaming facility will consist of a 1,000 seat bingo hall, video machines and Keno, and a buffet-style restaurant. Future plans include a hotel, golf course, retail space, and other recreational facilities.

This is a big move forward for the Indian tribe's here in Oregon, as many tribes in other states already have gaming compacts. I suppose you have heard the controversy that Donald Trump is bringing up about the gaming of the Indian tribes. It is on TV a lot. Donald Trump has three or four casinos and doesn't want to share any of his revenue with the American Indians. Just one more cheap shot against the Indian.

I am still waiting for someone to call me about the dishes and clothing left at our regional meeting last month. We are so happy that we had so many of you at the council meeting and the pow wow. I have gotten some very nice letters and comments on our meeting. Anyone else that may have some suggestions or comments, I would love to hear from you. My P.O. Box is still the same. P.O. Box 346 Gervais, Oregon 97026 ...

Definition of Indian Summer: A period of time during mid-summer and fall of unusually warm weather (and time to go fishing or hunting).

— Rocky Baptiste



1993 Honorary Princess "Katie" - Oregon Regional Pow-wow.

PHOENIX

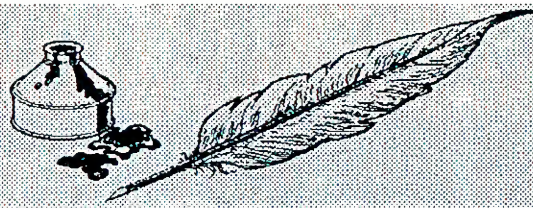
Hello from Phoenix:

Well, we had a good time at our annual picnic. We discussed the type of food that we wanted and ways we could raise money so that people could get to go to the pow wow. We will let you know more about it as we get it better planned. Thank you so much for everyone that attended the picnic. Thank you for all the phone calls requesting information on everything from tribal enrollment to school financial aid.

I have a list of people I could not give invitations to due to no address changes. Please get these to me as soon as possible so I'll have it in time for our regional meeting invitations to be mailed out. The list is as follows: Charles Lambert, Sonja Tidwell, Linda Harris, Michelle Guthrie, Diana and Audrey Ballard, Gary Lederer, Larry LaClair, Lois Reinhardt, Shannon Dick, Mitchell Holt, Holly Bruno, John Barrie, Stephen Mileham, Robert Benick II, Jayson Jones, Shannon Oxford.

Thank you very much,

— Gail Halterman



In your opinion...

Student needs information about heritage

To The Editor:

My name is Penny Brewer. I'm 12 years old, in the seventh grade. I am doing a project called Project Reach about my Potawatomi heritage. My grandma Verne Harsh (maiden name Verne Clapp) cannot remember much but her grandparents' names which were LaFrombrose and Copaw or Copah. She has no pictures or photo albums because in the process of moving she lost them. If anybody has any history or literature or any sort of information please write me at the address below.

Penny Brewer
1006 E. 12th
Hutchinson, KS 67501

Are there any Potawatomis in New Mexico

**Bozho Nikans
Ni Ja Na**

I'm writing to the How Ni Kan for several reasons. The first is to say Ghech Migwetch to the tribal staff for the hard work they continually do for all of us Anishinabe. The second is to say Migwetch to Mary Ferrell for always being so outstandingly nice every time I move and change my address. Thanks Mary!

And the last reason is that I live in New Mexico and find it very difficult to make it to any of the regional meetings in Colorado, Texas, or Arizona. If there are any Potawatomi's that live in New Mexico that would like to get together and shoot the breeze, I would sure like to hear from you. You can write to me at 510 Apache Loop, Rio Rancho, NM 87124. or call me at (505) 891-4630.

Hope to hear from some of you soon.

Sincerely,
James Newberry

Regional powwow a great success

Bozho Ni Kans

I would just like to take this opportunity to thank our Chairman; Rocky Barrett, the Business Committee, the Regional Office Representatives; Rocky and Maxine Baptiste and their family, as well the the Head Staff, for a wonderful Second Annual Potawatomi Regional Pow-Wow and business meeting.

My daughter and I were very honored to represent and serve our People as the Tribal Princess and Arena Director for this years gathering. Megwetch to one and all. The Whipman; Paul Whitehead, Host Drum; Dancing Again Singers, Head Man Dancer; Craig Whitehead, Head Woman Dancer; Selene Rilatos, and the Master of Ceremonies; Bob Tom did an excellent job in all areas.

The Gourd Dancers would like to thank Mr. Chet Clark and the Shon Deen Singers for providing the Gourd Dance Songs for the People. More next year !!!

The Pow-Wow was very special this year and a number of speakers requested Honor Dances for a variety of reasons including; people working in Prisons with Native inmates, the sobriety/wellness movement, and veterans recognitions. These requests seemed to reinforce the need for Traditional Pow-Wows as well as competition, perhaps even more so, so that the time is available to express the Wisdom of our Old People in dealing with Life in these critical times for Indian People.

The comments from Drummers and Dancers in attendance were very good with many expressions of "We'll be back next year". So a big Megwetch to all who attended and helped make our Regional Pow-Wow such a great success.

Oh Yes!! and most importantly THANKS TO THE COOKS!!!

Sincerely
David West and Family

Grandma Climbed The Family Tree

Southport Echo vol 19:1, 1991 - Kenosha Wi

There's been a change in Grandma, we've noticed it of late:
She's always reading history or jotting down some date.
She's tracing back the family, we'll all have a pedigree,
Grandma's got a hobby, she's climbing the family tree.
Poor Grandpa does the cooking, and more, or so he states
He even has to wash the cups and all the dinner plates.
Well, Grandma can't be bothered. She's busy as a bee
Compiling genealogy for the family tree.
She has not time to babysit, the curtains are a fright,
No buttons left on Grandpa's shirt, the flower bed's a sight.
She's given up her club work, the serials on TV.
The only thing she does nowadays is climb that family tree.

TGI funded for third consecutive year

Bob Gann, Chairman of Tribal Government Institute of Norman, Oklahoma, recently announced that TGI has been funded for the third consecutive year by the Department of Defense.

TGI operates a successful procurement technical assistance program to enable Indian Tribes and Indian owned businesses to obtain federal contracts. Mr. Gann stated that TGI, through the 3rd quarter of this fiscal year, has assisted Indian Tribes and Indian owned businesses to obtain nearly eight million dollars in federal contracts. Any Indian owned business interested in federal contracting is urged to contact TGI in Norman at 329-5542 for further information.

OTHER TRIBES

Americans for Indian Opportunity begins recruitment

Today, Americans for Indian Opportunity (AIO) begins an extensive national recruitment process for the 1994 class of the American Indian Ambassadors Program: *Medicine Pathways for the Future*, a dynamic Indian leadership initiative. Supported by a grant from the W.K. Kellogg Foundation, AIO will select 15-20 Native Americans between the ages of 25-35 for an intensive one-year fellowship designed to empower a new generation of leaders.

"After an extremely successful first year, AIO's staff and team of advisors are ready for another rewarding year," said LaDonna Harris (Comanche), President and Founder of AIO. "I look forward to working with a new group of young leaders in a unique atmosphere of sharing and learning. These emerging leaders will help to define what qualities leaders will need for the 21st century within the context of our own cultures."

As the first national Indian leadership program conceived, developed and managed by Indians, the Ambassador Program will draw on tribal values, wisdom and traditional forms of government to enhance the participants' personal, professional, and cultural strengths. The program will utilize a unique mix of instruction and curriculum and will include mentorship and dialogue with some of today's leading decision-makers. The participants will use the Tribal Issues Management System (TIMS), an issues management/consensus building process developed by AIO, to identify the barriers to effective Indian leadership, create pathways to overcome those barriers, and define qualities unique to Indian leadership.

Americans for Indian Opportunity strives to create an environment where leadership is nurtured and encouraged. The Ambassadors Program empowers the participants to reweave traditional tribal values into their contemporary reality and reinforce those values in their daily life and work, whether that work is in the Indian community or the private sector.

Although the Ambassadors Program focuses on the Tribes of the United States, the participants will travel to a foreign country during the year to gain exposure to different cultures and political systems. At the same time, the Ambassadors can share their experiences and backgrounds with international community. "The UN's International Year of Indigenous Peoples marks an exciting crossroads in history," remarks LaDonna Harris. "As

many cultural minorities throughout the World struggle for autonomy and as tribal and ethnic strife becomes the focus of unrest on nearly every continent, Tribal American has the unique opportunity to share our experiences and success in dealing with diversity. American Indians can make a positive contribution to the global discussion."

LaDonna Harris founded Americans for Indian Opportunity in 1970 to serve as a catalyst

for new concepts and opportunities for Indian people. AIO is based on two major premises. First, the strength of Indian peoples, both collectively and individually, is in the tribe. It is our family, community and tribe that define our role in society. The second philosophy which guides AIO is that strong tribal communities and governments can have a positive impact on the world.

The W.K. Kellogg Foundation

Indian tribes renew vows

Smoke rose from the great council fire in Wagoner, Oklahoma, Sept. 15 as more than 100 Indian tribes renewed vows of peace and friendship at the first International Indian Council since they carved the Trail of Tears 150 years ago.

"We're here to remind ourselves that we have a mission of survival," said Oren Lyons, head of the New York-based Onondaga Nation. "In 150 years there is going to be another meeting. The Cherokees are going to call it, and there's going to be more of us here."

Cherokee Chief John Ross called the first meeting in 1843, shortly after Indians were forcibly removed from the Southeastern United States. More than 10,000 Indians from 18 tribes attended that four-week meeting in what was then Indian territory, pledging to work together for their mutual welfare and for the preservation of their culture in one of their darkest hours.

The great council fire, symbolic of the eternal flame the Indians carried on the Trail of Tears, burned again Wednesday on a grassy hill overlooking a quiet Fort Gibson lake, as tribal members danced in regalia and speakers promised to guard their cultures with a renewed vigor.

"We've been in a crisis for the last 150 years," said Wilma Mankiller, principal chief of the

Cherokee Nation of Oklahoma, the host of the meeting.

"You can never rest," she said. "There is not a period when you say, 'That's done; now let's get involved with other things.' I see it as an ongoing struggle. But there are some hopeful signs."

Mankiller presented two resolutions at the conclusion of the three-day meeting — one a resolution of peace among the tribes, the other a resolution offered to the United Nations, asking that it promote the recognition and contributions of Indians for years to come.

"... And that such recognition include seeking the advice of tribal leaders and governments as well as upholding the rights of tribal governments and native peoples throughout the world," the resolution said.

Several tribes read the resolutions in their native tongues.

The council, which drew about 300 representatives from 109 tribes in the United States, Canada and South America, brought together speakers on issues old and new, ranging from Indian burial rights and sovereignty to health care and using Indians as sports mascots.

Mankiller, Navajo Chief Peterson Zah and Lyons were among the leaders represented at the meeting.

Art show winners announced

LAWRENCE— Officials of the fifth annual Lawrence Indian Arts Show juried competition show and sale have announced prize winners and participants. Prize money totaling \$7,200 was distributed.

Award recipients in the juried competition included Best of Show winners Chris Musgrave, in two-dimensional art, and Mary Clause, in three-dimensional art. The winners received \$1,500

each.

Merit Award winners were Wanda Aragon, Kenneth Clark, Mary Clause, Dolores Lewis Garcia, John Guthrie, Jacqueline Shutiva Histia, Sheree Kouffeld, (Citizen Band Tribal member), Kalley Musial, Chris Natachu, Joanna Osborne-Bigfeather, Ann Smith Jason Takala and Francis Yellow. Yellow received two awards. Each Merit Award was worth \$300.

was established in 1930's to "help people help themselves." As a private grantmaking foundation, it provides seed money to organizations and institutions that have identified problems and have designed constructive action programs aimed at solution. The Foundation supports programs in the broad areas of agriculture, education, health, leadership, and youth. Programming priorities concentrate

grantees in the United States, Latin America, the Caribbean and southern Africa.

Deadline for application submission is December 15, 1993. For more information about the Ambassadors Program or to request an application, please contact Laura Harris, Program Coordinator, Americans for Indian Opportunity, 681 Juniper Hill Road, Bernalillo, New Mexico 87004.

Parliament ends with plea for all religions to work together

CHICAGO—Buddhist monks draped in saffron robes joined black-turbaned Sikh priests in gold and white. Roman Catholic Cardinal Joseph Bernardin mixed with Jain nuns with mouth coverings that prevented them from harming even an insect.

The 1993 Parliament of the World's Religions opened Aug. 26 with a colorful procession of international religious leaders, a liturgical version of the Olympics' parade of athletes.

More than 6,000 representatives of faith traditions from Protestantism to Zoroastrianism have registered for the nine-day conference. The parliament is the only one of its kind other than an 1893 gathering in Chicago that was considered the birthplace of the interfaith movement.

That parliament ended with the hopeful plea for all religions to work together for world peace. But two world wars, the Holocaust, and the current tensions in the Balkans, the Middle East, Northern Ireland and other places where religion is evoked in conflict have brought a renewed sense of purpose.

"If warfare and strife be for the sake of religion, it is evident that it violates the spirit and basis of all religion," Wilma Ellis of the Spiritual Assembly of Baha'i said in her invocation. "The fundamental truth of the manifestations of God is peace. This underlies all religions."

More than two-thirds of the world's conflicts tend to have religion at their core, says the Rev. David Ramage, president of McCormick Theological Seminary and parliament chairman.

"The very existence of this parliament... sends a countervailing message into the places that are divided by ethnic cleansing," he said.

Parliament members hope to reach agreement on a universal declaration of human values and perhaps lay the groundwork for an organization akin to the United Nations of Religions.

Prominent representatives of the world's faiths expected at the parliament included the Dalai Lama, exiled Tibetan Buddhist leader; Inamullah Khan, secretary-general of the World Muslim Congress; and H.H. Swami Chidananda Saraswati, the Hindu leader of the Divine Life Society of Rishikesh.

The desire for inclusiveness in this year's parliament was evident in the prominent roles given to American Indian religious rites in the opening ceremony, during which representatives of the Hopi, Onondaga, Navajo, Crow and Potawatomi Nations offered blessings.

There were no Indians at the first parliament.

During the processional, Jewish and American Islamic leaders marched side-by-side down three aisles of the opening session in a packed ballroom at the Palmer House Hotel.

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HOWNIKAN

PEOPLE OF THE FIRE

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Vice Chairman - Linda Capps
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Old ways enrich modern Christian values

Bourzho Nicon (Hello, my friends),

I was recently contacted by a young Potawatomi man about the interest the Tribe might have in a group called "The Foundation for Shamanic Studies" based in Connecticut. He had attended one of their seminars and had found it very rewarding. He explained that the seminar had filled a need he had for inner examination and spiritual consciousness. I explained to him that the Business Committee of the Tribe had been the recipient of many such requests, ranging from requests for funding for "vision quest" camps to travel expenses for a medicine man.

We do not feel that we should involve the Tribe in a matter that is essentially religious because we think that the job we were elected to do by the voters in the Council was to run their business. This could involve commerce, politics, recreation and historical preservation, but the religious aspect was much too personal controversial. I told him he could get advertising space through the editor of the HowNiKan to contact fellow tribal members with similar interests.

The issue of our use of some parts of the old Potawatomi religion as part of our contemporary ceremonies is one that has created a lot of comment. Many of our members believe that the use of tobacco, cedar, sage and sweet grass smoke during our prayers to our Christian God is appropriate from a historical standpoint. The method of prayer varies throughout Christendom and can encompass a range of expression from rosary beads to speaking in tongues.

Ours is simply unique to Native American people. When I have performed the traditional part of Potawatomi weddings, it has been in conjunction with a Christian minister or contained



FROM THE CHAIRMAN

By John A. Barrett Jr.

Christian prayer. Our Tribal Chaplain, Norman Kiker, is an Episcopal clergyman. He uses the four elements I just mentioned in his services in the church here on tribal grounds.

Now sure as can be, I will get a letter from someone in the tribe objecting to the use of Christian prayer in Potawatomi ceremonies. It will not be the first. Please understand that this practice is very much in keeping with Citizen Band Potawatomi history. Before we were the Citizen Band, we were the "Mission Band" Potawatomi. Our early conversion to Christianity in the late 1600s and early 1700s through contact with French Jesuit priests was a significant part of our history and led to the alliance with the French before British colonization. One of the issues in our split from the Prairie Band Potawatomi was our failure to use the old religion.

The creation of Sacred Heart Academy, our first school on our reservation, by the Benedictine monks was an outgrowth of a letter sent by the Tribal Business Committee to the Pope requesting French-speaking priests to come to the reservation. My use of Christian prayer is not just one of personal preference.

We have worked for many years to expand our knowledge of the old Potawatomi ways because we believe that there is great value in the Native American beliefs of harmony with nature, reverence and respect for

our parents and elders, honest and fair dealings with each other, support for extended family, and respect for other peoples' beliefs even if we do not share them. The world we live in lacks balance and symmetry. We have lost societal values to the extent that shopkeepers keep a gun under the counter and old people stay at home in fear. Kids shoot each other in the streets. A dollar buys a nickel's worth. The air isn't fit to breathe, the water isn't fit to drink and the government doesn't seem to be able to do anything about it except spend money we do not have.

Children learn everything they know from television and nothing from nature. People stand in a crowd and feel utterly alone. If there are some who are turning to their inner selves to find some "respite from the storm," perhaps a knowledge of the values of our forefathers will add to that. If discovering one's spirituality through belief in some of the old ways makes this world a better place to live in, that can't be all bad — Christian or not. Just don't let it stop with "inner self." If you make the world outside of yourself a kinder and better place for your fellow man, I will call what you do an expression of Christian values. You may call it what you wish.

Megwetch,

John Barrett Jr.
John A. Barrett Jr.

FALL TRIBAL SCHOLARSHIP RECIPIENTS

Tribal scholarships for fall were awarded to the following students:

Doris Lea Aranda, Pueblo Community College
Patricia Carson, East Central University
Deborah DeLonnais Fallis, East Central University
Frances Marion Garrison, Gordon Cooper Vo-Tech
Marilyn Joy Hopper, East Central University
Earl Dean Howard, University of Central Oklahoma
May Clarice Melot, East Central University
Loretta May Oden, Sterling College
Kathryn DeLonnais Price, University of Oklahoma
Deborah Reinhardt, Texas Wesleyan University
Thomas Michael Renyer, OU College of Law
Robert Gene Rhodd, Southwestern College
Mickie Jean Upton, Oklahoma City Community College
Katherine June Gross, University of Oklahoma
Jason Robert Kilby, Western Oregon State College
Phillip D. Northcross, Sr., Gordon Cooper Vo-Tech
Mona Lee Roman, University of Houston
Vera Ellen Grider, Longview Community College
Paul Mark O'Bannon, Oklahoma City Community College
Thomas Francis Negahnquet, Seminole Junior College
Charles T. Springer IV, Oklahoma State University-OKC
Judy Jones, Rue Educational Pub. Inc.
Hubert R. Wright, Gordon Cooper Vo-Tech
Mark Alan Washam, The School of Paralegal Studies
Catherine V. Clinton, Washburn University
John D. Baker, University Center Bookstore
Jama D. Cloke, Kansas City Kansas Community College

Karol Jean Feldhake, American Indian Bible College
Dennis Wayne McCarty, Wright State University
Bennie R. Megah, Jr., University of New Mexico
Michelle Rena Murphy, Collin County Community College
David A. Nelson, Jr., Washburn University
Theresa Sue Nichols, Kansas City Kansas Community College
Linda L. Nelson, Washburn University
Glen A. Smith, Oklahoma City Community College
Leisa Kay Urrutia, George Mason University
Donal Ray Williams, Indiana University
Karen Sue Southers, Gordon Cooper Vo-Tech
Kathleen Mary Murphy, Unity College
Tina Gae Bourassa, Albuquerque Tech. Vocational Inst.
Joseph W. Lehman, Oklahoma State University-OKC
Patrick Kelly Kimes, Gavilan College
John Ross Greenwalt, Golden Gate Baptist Theological Sem.
Carol Joy O'Hara, Bacone College
Chance Wayne Patterson, Northeastern State University
Darrell D. Heck, Jr., OU Health Science Center
Donna K. Ford, University of Central Oklahoma
Shirley Kay Tescier, Cerro Coso Community College
Loretta Ann Storm, Penn Valley Community College
Karen D. Whittington, Collin County Community College
Lisa Lee Johnson, Northwest Arkansas Community College
Daniel A. Klein, SUNY at Stony Brook
Thomas Shane Coker, Northeastern State University
Karen E. Negahnquet, Coastal Carolina Community College



Put 'er there ...

Tribal Police Chief Dave Kubiak was one of several Pottawatomie County law enforcement officials who participated recently in Red Ribbon Week activities. Here a student pins a red ribbon on his uniform as he and others pose for pictures on the county courthouse steps.